

## King's Children.

### THE YOUNG PEOPLE'S SOCIETY AND THE CHURCH.

The young people's movement as it stands related to Christian character and work is a movement of the church of Christ. The uprising of young people within recent years, which the late Dr. Philip Schaff called a "new chapter in church history," is an uprising of young people in the church. The movement, then, must be regarded, not as a movement related to the church but distinctly of the church. Speaking on this very subject recently in Boston, Rev. Francis E. Clark, D. D., president of the United Society of Christian Endeavor, said:

"I do not like the use of the word 'relation,' as between the individual church and the society, for it implies that while they may have some connection one with another, they are in no sense identical.

"The word 'relation' is the word that is most often used, and which lies, I believe, at the foundation of many misconceptions. Conferences, and associations, and presbyteries, and clubs are continually discussing the *relation* of the Y. P. S. C. E. to the church, as though it belonged to some distant family branch of the church, a poor relation, a distant relation, a humble relation, that needs a little condescending patronage, that comes hat in hand seeking some small gratuities; or at least a young relation who might be turned out at will to make his own way in the world. . . .

"But let me ask in all earnestness, What is the church? Is it a certain number of the older members? Is it the congregation that gathers to hear the pastor's Sunday morning sermon, or to engage in the Sunday evening service? Is it the midweek prayer meeting, and no other prayer meeting? The church is all these—but it is more. The local church is the body of Christ's people banded together, under certain covenants and forms, for the accomplishment of Christ's work. The morning service and the evening service is the church at worship; the midweek service is the church at prayer; the Sunday-school is the church giving and receiving instruction; the sewing circle is the church working for the poor; the missionary society is the church praying and giving for the advancement of the kingdom of God; the Christian Endeavor Society is the church in training for the practical service of the kingdom. Is it entirely fair, then, continually to assume that the church is one thing and the society quite another?

"The truth is, the church is not one

service or one organization, but many—a family of organisms, each one of which is necessary to the full life of the church, just as the grandfather and grandmother, the father and mother, and Mary, and John, and Helen, and Herbert, down to the little two year old toddler, or the six weeks old baby, constitute the family. A church of grandfathers and grandmothers, however respectable, staid, and irreproachable, would scarcely be the ideal church."

We give these discriminating utterances of Dr. Clark for the purpose of emphasizing them. Who has not heard the question discussed over and over again, "What is the relation of the young people's society to the church?" In conventions, Sunday-school and ministerial associations, the changes have been rung on the word "relation" till it has sometimes seemed that a convention could not be held without the presentation and discussion of "relations"—relations of all sorts of specific Christian movements to the church. Let us now be done with these questions, taking the sensible view of Dr. Clark, that the Sunday-school, young people's society, etc., are not related to the church, but parts of the church, vital parts, which cannot be separated from it without destroying its entirety and power. —*Religious Telescope.*

### BOYHOOD OF DANIEL WEBSTER.

As a boy Webster showed signs of the greatness he attained in later years. He learned to read from the Bible and Psalm books. His memory was prodigious. He committed everything he laid his hands on. He had a discussion with his brother, Ezekiel, about a piece of poetry he learned from an almanac. He got up in the night to verify his quotation, and nearly burned the house down. He gave the first quarter he earned to a peddler, and obtained a handkerchief on which was printed the United States Constitution. He committed the code to memory, lying flat on the earth at night and studying by the light of the fire. He had a great thirst for knowledge. His destination was determined while he was turning hay by the side of his father in the "south hay field."

A man rode up and held a conversation with Mr. Webster. When he left the father said: "Dan, that man beat me by a few votes, because he had an education. Had I learned I should now be in his place as a member of Congress. Your mother and I have decided to send you to college. You must then work your own way into Congress."

In hard times there are no soft places.

## Items of Interest.

—Henry M. Stanley has been elected to a seat in the British parliament.

—As a result of a meeting of nail men, at Boston, July 22, nails have advanced fifty cents per keg.

—The employes of all pension agencies, have been placed under civil service rules by an order issued by the president.

—One hundred and forty-six persons were drowned by the sinking of the ship *Mariap*, near Genoa, Italy, July 21.

—Holmes, the insurance swindler, is wanted at Chicago. He is to answer the charge of having murdered the Williams sisters.

—Cashier L. T. Parrish, of the Farmers' bank of Orrick, Mo., has absconded. The bank's funds are said to be fifteen or twenty thousand short.

—On the 20th, of this month the mayor and marshal of Upper Sandusky, were bound over to Common Pleas Court, upon the charge of blackmail.

—It is reported that Captain General Martinez de Campos has been taken prisoner by the Cuban insurgents, or wounded in battle. The rebels are gaining while the government is becoming weaker and weaker in the eyes of the people. Deserters from the government forces are joining the rebels.

—The discussion on the silver question, by Ex-congressman Horr and Mr. Harvey, the author of "Coin's School of Finance," has been attracting considerable attention. The debate was limited to 60,000 words by each. The discussion is heard only by an equal number of friends on each side. The discussion will of course be published for the perusal of the public.

—On the last day of the great Convention at Boston, the following petition was unanimously adopted. "We, the trustees of the Young People's Society of Christian Endeavor, representing a constituency of nearly two million and a half, assembled in Boston, in our fourteenth annual international convention, 50,000 strong, most respectfully address and petition Her Majesty, the Queen of England, urging upon her attention the terrible condition of the Christian subjects of Turkey and praying her in the name of a common faith and an outraged conscience, to use her great influence and authority to help those who are perishing, and to give to that country a safe and just government." This petition is to also be sent to the President of the United States.